

Title: True Rest (Part 1)

Description: In this message from Mark 2:23-28 at Calvary Road Baptist Church, the Pharisees accuse Jesus' disciples of breaking the Sabbath for plucking grain as they walked hungry through the fields. Pastor Anthony Kim shows how centuries of man-made rules buried God's sweet gift of rest under a crushing burden, while Jesus answers from the Scriptures: David and the showbread, mercy and not sacrifice, and a Sabbath made for man. As Lord also of the Sabbath, Christ calls the weary to stop laboring to earn God's favor and to find true rest in His finished work on the cross.

Transcript:

Go ahead and stand with me, will you, please, and go ahead and turn with me to Mark, Mark chapter 2. Mark chapter 2, and we're going to be in verse 23 to verse 28. Mark chapter 2, beginning in verse 23.

And it came to pass that he went through the cornfields on the Sabbath day. And his disciples began, as they went, to pluck the ears of corn. And the Pharisees said unto him, "Behold, why do they on the Sabbath day that which is not lawful?" And he said unto them, "Have you never read what David did, when he had need, and was an hungred, he and they that were with him? How he went into the house of God in the days of Abiathar the high priest, and did eat the showbread, which is not lawful to eat but for the priest, and gave also to them which were with him?" And he said unto them, "The Sabbath was made for man, and not man for the Sabbath. Therefore the Son of man is Lord also of the Sabbath." This is the word of the Lord. You may be seated.

The Lord Jesus makes the statement at the end, "The Son of man is Lord also of the Sabbath." At this juncture, we have now the fourth time that the Lord Jesus clashes with the Pharisees. But here stands the eternal dilemma that is faced for the Pharisees that are the audience at the time, as well as every single individual in this sanctuary.

This is with the religious leaders, the Pharisees. They were the leaders of Israel, and they witnessed a violation of their man-made legal rules while the Creator was standing right in front of them, the Creator of the universe, the Lord Jesus Christ, offering to them true rest. True rest.

The tension that we see in Mark chapter 2 and these verses that were just read is not merely a debate over concerns over plucking some corn out of the

cornfield, nor was it specifically related to a specific day, the Sabbath day. There's something more important than those two things that the Lord Jesus Christ confronts the Pharisees. It's the idea that exposes the Pharisees' crushing burden of human legalism, or human man-made rules, contrasted with the life-giving grace of the Son of Man, the Lord Jesus Christ. Two paths, but only one path is the right path for true rest. Not a man-made rule disguised under the word Sabbath.

So, God gave the Sabbath as a sweet day of rest. That was God's original intent. Six days of toil, good labor, good work, and a day of rest. And we can see this in Exodus chapter 20, beginning in verse 8 through 11. That's where you're going to see the original command of the Sabbath. And it's the idea that all sacred practices given to Jewish people at the time when this was given to them to rest. To take a good day of rest. See, the weekly Sabbath stood as their most unique mark of identity. It was for their good. And it was an identity that they were to remind themselves week in, week out, week in, week out. And so they occurred, again, every week. And it was for every rank of society, amongst the Jewish leaders all the way to the common person. And so the Jewish people worked, again, six days, hard labor, good work, and the seventh day to rest.

This rest was an essential part of true worship. What is the essence of worship? It's your response to the truth. So, every single person in this room, what is worship to God is: how do you respond to God's word? And do you respond to it that pleases God? Or is it to please yourself by following your own rules, and just wanting your own rules? Which one is it?

Through this perpetual rhythm that God has given to the Jewish people, they were to continually point back to God as their sovereign Creator. He created them. After all, we know that the Lord Jesus on the seventh day rested. And it was not for him; primarily it's for us. And we're going to see the Lord Jesus Christ make that explicitly clear.

So, though God ordained the weekly Sabbath, again, as a sweet gift of rest, the Pharisees burdened it with countless man-made regulations that turned true worship to God into man-made worship. To man-made worship, worshipping the Pharisees instead of worshipping God. Human rules replacing divine purpose. The human heart possesses an inherent fallen tendency. This is all of us, all of mankind. We're inherently fallen by nature to the things of God, to God's commands, to God's word. We want to substitute his word with external rule keeping, self-help, instead of having a living,

vibrant, loving relationship with God and being helped by him.

And so we turn to God's instruments of grace. This is one of the means of grace, of rest from heavy work, from good work. So that we don't get caught up in just working and working and working and not reminding ourselves it's not all about our performance, but it is what God did through Christ and what he performed on the cross that makes all the difference. And in fact, he was the one that did everything, right? On our behalf, that we can be right before God.

See, when we miss the opportunity to go back to what Jesus Christ did for us on the cross, we can instead become ourselves on the seat of judgment of others, while missing the very heart of God as a lawgiver standing there as the main judge. That's the danger. God is supposed to be on his throne. And he has to be the one that rules all, because he is perfect. He is a perfect judge. And we don't want to ever miss that by our lack of respect for him as the true ultimate judge, and trying to judge others when we missed the whole point. We're not the lawgiver. We're not the judge and the executioner. He is. He is all of the above.

So, through these verses, the Lord Jesus exposes the restless burden inflicted by the Pharisees. Yes, restlessness. That's what their mark is. Just restlessness. They never really experience rest in Christ. It reveals, we're going to see, how putting a piece of new cloth on an old garment only makes the tear worse regarding God's perfect commandments, the old wine. If you remember the parable that we went over last week, the Lord Jesus reveals the true compassionate heart of God's commands. And he proclaims himself as the supreme authority who alone gives true spiritual rest. And so, today we're going to examine how Jesus answers his accusers, to turn away from the restless nature of religious performance into true rest found only in the Lord Jesus Christ. God's commands alone are good enough.

So let's look at verse 23 to verse 24. We're going to see the trap of human rules versus God's intent of his original law. The Lord Jesus just passed through the grain fields on the Sabbath day along with his disciples, who had become hungry. And Luke's account notes that they plucked the ears of grain and then rubbed them in their hands so they can take the grain and eat it. And that's found in Luke chapter 6 verse 1. Now, under the Mosaic law this was explicitly permitted. The go-to text is Deuteronomy chapter 23 verse 25. And so it states there that the traveler could pick a neighbor's grain with his hands to satisfy the goal of his immediate hunger. Nothing wrong with that.

However, the Pharisees were trailing the Lord Jesus and his disciples, watching his every move to catch him in a fault. In their oral tradition, picking grain constituted several things, and I want to point them out. Here are things that they would observe if one was picking. They would first observe reaping, gathering, selecting, and then threshing, winnowing, grinding, sifting, and kneading. They would observe all of these because these are the things that their so-called man-made rules constituted as breaking rules. Breaking their own rules. So, in a single moment of one's satisfying of hunger, just a basic physical hunger, the disciples violated eight distinct Sabbath rules that the Pharisees created.

And the Pharisees asked, "Why do they," disciples, "on the Sabbath day that which is not lawful?" Notice their blind spot in this questioning. They confused their human rules with God's commandments. It was okay, right, in Deuteronomy? And they elevated then the tradition of elders, namely the Pharisees, to equal authority with the word of God. You see the danger there? Turning a day designed for refreshment from their hunger into a legal minefield. "Don't do this, or else." Their ultimate objective was to undermine the Lord Jesus Christ. That was their main thing. And he attacked, or rather they attacked, his divine authority with this question. It wasn't a humble question. It was an accusatory question. And they viewed the Savior right in front of them as a direct threat to their religious power, and they were actively seeking every opportunity to resist his ministry and turn his disciples to doubt. You see how they ruined the sweet gift of rest with all of these rules.

To be clear, the Lord Jesus did not, nor did his disciples, break the Mosaic law, as I mentioned. Concerning the Sabbath, they only broke the man-made laws of the Pharisees. An extreme interpretation of their own regulation at that. Remember: eight distinct violations. And so we see in Matthew chapter 15, verse 3 and 6, the Lord Jesus confronts their exact error. It says there in that text, this is the words from the Lord Jesus, "Why do you also transgress the commandment of God by your tradition? Thus have you made the commandment of God of none effect by your tradition." So clear. Their violations was none effect. Has no bearing on God's word. They were offended because the disciples had broken the Pharisees' own rules concerning the Sabbath. And beneath all of that, they were offended, and they were dangerously, incorrectly assuming that their man-made rules were equivalent to God's law. And it was a very dangerous statement that they made with their question, which rules them as placing themselves above the position of God. Again, who's at the seat, at the judgment seat? Of God, of

course. Of God.

So, furthermore, God warned, if we look back in Isaiah chapter 29 verse 13, he said these words: "Wherefore the Lord said, Forasmuch as this people draw near me with their mouth" (see the Pharisees?) "and with their lips do honour me" (they didn't do that) "but have removed their heart far from me" (that's what they did) "and their fear toward me is taught by the precept of man." So, what do we see there in the text is that the Pharisees were honoring God with their lips. They supposedly thought, by thinking, that their rules were somewhat approved by God. Well, in fact their words showed and proved what was in their heart. And their heart was in fact distant from God. They were so far removed from God's command that they started to talk among themselves, "Let's create our own rules." Their heart was already gone at that point.

So, how did this come to be, you may ask? How did we arrive to this place where the Pharisees have the audacity to confront the Lord Jesus Christ with their rules, as thinking it's equal with God's word? Well, we must look back and see how this gradually led up to this point in time. Let me share with you how this happened. In the history of the Jewish people, Nehemiah rightly instituted a strict Sabbath observance to prevent idolatry. So, here it is. The key to the Sabbath was to prevent us from idolatry. And what is idolatry, you may ask? Idolatry is simply when you don't rest, you keep working and working and working, and that work becomes an idol. And then you start working and working and working, and you start making more money. And then now you start filling your home with more and more things. So now work not only is your worship, your idol, but now you're worshipping your things, the creation above your Creator. And you see how it viciously leads to where we are going in the text. That's the danger and the subtlety of idol worship. If you don't listen to God's commands, this is where you will end up. Like the Pharisees, worshipping idols instead of worshipping God in Sabbath rest.

And so they had been led... Here's the thing. Their idol worship led them to their captivity. To exile. God said, "Okay, you want to be left to your idols, I will leave you alone. I will leave you alone. You won't have my blessing. You won't have my presence, and you're going to be bound by man. And I'm going to be in control of those men so that you can receive the judgment that you deserve." And so Nehemiah in chapter 13:15-22 shares about this. The whole point that led you to this captivity was because of your idol worship. And so the Jewish people then returned back for the reverence of God's law, and it was renewed, and we see that back in Nehemiah chapter 8:8. They started to

realize, "Okay, I get it, God." And they woke up, and they repented and turned back to God's original command of rest. You see that one situation can lead to so many other things that can damage your soul and your life.

And so the initial goal, again, was guardrails, guardrails to protect them from idol worship. However, subsequent generations introduced additional man-made regulations. So prone to wander, right? So prone to wander from God. And so they initially turned back to God, but then they went right back into their man-made regulations. And so the Pharisees were at the forefront of these regulations. They pulled them out, back into idol worship, suffocating the very spirit of true worship of God. What began as a sheer desire to avoid sin degenerated into binding men's consciences to man-made rules, to the extent of as many as 1,500 laws concerning the Sabbath. That's how it happens, gradually. You start making up your own rules and making things a lot worse. Right? Sin gets a hang of you, your life becomes worse and worse. It's like a downward spiral into the pit of hell.

So, they thought that these additional safeguards, they thought by these rules that you will be safeguarded from not going back to idol worship, preventing the Jews from coming close to breaking the law. "Let's try to keep our rules now. We need more rules. That's the answer." The rules then overshadow the actual law. And they were intended to uphold; they actually made it diminished. What deception sin does to one's life. And so, ironically, violating the very Sabbath law meant to protect, the new patch, the Pharisees' laws, were tearing the original garment of God's law. The new wine, the Pharisees' law, was beginning to burst the old wineskin, God's law.

How easily do we fall into the same trap today? How easily do we fall into the same trap? We create personal preferences, follow cultural standards, or man-made traditions, and subtly elevate them to the status of the Bible. We evaluate our brothers and sisters spiritually not by his or her own heart for Christ, resting in Christ and his word, but rather by shaping and trying to conform them to the world instead of conforming them to God's word.

All of these unwritten lists and extra-biblical rules is a danger even within the local church. And God's word says, "Watch out for the wolves." The wolves are those that are like the Pharisees. Are like Pharisees with their man-made traditions. And I often use this term. It's the Pharisees that try to Christianize people to become twofold of hell like they do. Like they are, as Jesus said. It never really brings them to rest. Rules never ultimately bring rest. It's to open your eyes to see you can't do them. You can't do these laws. And in their

mind they thought, "Well, I can do God's law, and I can do all these other laws." And it perpetually led to them becoming actually displeased by God. And then left to themselves with their man-made rules.

To where they're fully arrogant and fully proud of how good they are. Which leads to outward performance. Because rules are what? What we keep. God's commandment was never meant for that. It was for our protection. For our protection. And also to point us to Christ. Point us to Christ. You see, they were thinking man's standards of righteousness rather than God's standards of righteousness. Again, could only be found only in Christ, because he fulfilled every law. No man can follow every law.

So, turn away from then the self-righteous security found in man-made traditions. They're a cloak. They're not really what God sees. It's all just self-righteousness and more condemnation. And cast off then the crushing weight of trying to earn God's favor through your performance, and look at the simple, unadulterated word of God, where it says Jesus Christ fulfilled the law, and that he did perfectly by his perfect obedience. And so, when you are found in Christ, he doesn't see you. He sees Christ and his righteousness. So, anything you do is of no effect, as the Lord Jesus said to the Pharisees, "Has no effect. Your tradition has no effect. What you do. I only see what Christ did, and he did it perfectly." You must come under him, and in him rest, in him, and you'll have the strength to do which pleases God, because his Spirit lives in you to do that which is good and pleasure to him.

So, having exposed then the error of the accusation question of the Pharisees to the Lord Jesus Christ, what does Jesus do? He turns to the Scriptures. He turns to the Scriptures. That's how he answers the Pharisees. He shows how God's law has always been accommodating grace. Grace has been through the Old Testament and into the New. And we're going to see this. So, look down with me to Mark chapter 2 verse 25 to 26. Let us see grace in the words of the Lord Jesus Christ, who desires mercy, not sacrifice.

Jesus answered the Pharisees with a searching rhetorical question, "Have ye never read what David did, when he had need, and was an hungred, and they that were with him?" Mark 2:25, rather. So, he points them back to 1 Samuel chapter 21 verses 1 through 6, where King David was fleeing for his life from the wrath of King Saul, because he was going to replace him. And he was jealous, and he was bitter, and angry, and he wanted to kill him. And so he entered into the house of God during the high priesthood of Abiathar, and Ahimelech was also there, and he ate some showbread. And showbread is

simply consecrated bread reserved for the priests. And we see this in Levitical law in Leviticus 24:5-9, where again it says there explicitly the showbread was reserved exclusively for the priest. So, you might be thinking, "Wait, then how did this work out?" Well, let me continue. The inferential of this verse is to show that through this, we can understand its true meaning first and foremost. But let's continue.

Because David was God's anointed king, God meaning God approved him as king, had a desperate physical need. He was running, after all, for several days with his men, and they got hungry. And they knew that they can find some food inside the priest's home. And they provided consecrated bread. And so Scripture never condemns David or the priest for this act. And the reason why is that Jesus illustrated for the Pharisees how the law accommodates grace in certain situations. There's always grace behind the law. Furthermore, Matthew also records that Jesus reminded them that the priests in the temple perform labor. They themselves are working during the Sabbath. Think about that. They were slaughtering sacrifices, after all. They were burning the fire to get ready for the burnt offerings. Yet they are held guiltless for working on the Sabbath, because they are serving in the house of God. And that's Matthew chapter 12 verse 5. God's rules again. God's standards. And so the Lord Jesus summarizes this principle in Matthew 12:7, whom he quotes from Hosea 6:6. These are the words of Jesus: "But if ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless."

So, he's pointedly telling the Pharisees, "I found no guilt of David eating showbread, because there's grace in the law." Psalm 51:16-17 reinforces this about God, that he doesn't delight in cold external rituals when the heart is devoid of genuine contrition and love. Verse 16 says this: "For thou desirest not sacrifice; else would I give it: thou delightest not in burnt offering. The sacrifices of God are" what? "A broken spirit: a broken and a contrite heart, O God, thou wilt not despise." See, God was looking at David's heart, not at the ceremonial rules primarily. See, there's grace underneath the law. So, God's moral imperative is compassion. It's love. It's grace for human life. That's what we see here. That's why he doesn't find them guilty of doing this. Because all of this, his compassion, his love, his grace for human life supersedes the external ceremonial regulations. God looks upon the heart, what man cannot see.

And that's very profound, isn't it? A lot of times we can't make sense of these things. And that's why God's Holy Spirit has to make this real to you. His

Spirit has to make this real to you as he originally intended it to be, or else you're just going to look at being critical at the law. "Well, this happened. Why did this happen?" Grace. Grace. It's all about grace in this situation. Imagine, let me just illustrate this, and hopefully this can help you understand this situation. Imagine a father who establishes a strict rule in his house that no one enters his private study without knocking. One afternoon, while working in his study, he hears his child screaming in the hallway because a kitchen fire has broken out. The child bursts through the door without knocking and grabs a fire extinguisher. Now, here's the thought. Would the father punish his child for breaking his rule? His house rule? Of course not, right? Of course not. Something supersedes his rule. So, the higher law of preserving life safety completely supersedes the routine protocol of knocking before you enter in.

This is a physical illustration to describe the spiritual discernment here, as I shared, of what grace looks like. It's God's rule. He can do what he wants. Amen. He can do what he wants. And this goes to show that he's above our thoughts. He's above our understanding. We have to always know that he is not like us. He breaks his law for good. For life. For life. And in many ways, I don't even want to say it that way. He's not breaking his own law. He's doing what he wants to do. Let me correct that.

See, do you value then, with that understanding, religious compliance over genuine Christian compassion? How do you see a person? Do they have to meet your checkbox rules before you share compassion, or do you share compassion and let God deal with their heart of conviction?

What's more important? What God does, or what you do in the person's life?

It is possible to be doctrinally precise. You know the teachings of God's word perfectly. Regular attendance, you got it. You're coming faithfully every week, week in, week out. And your morality can be rigorous and high. Your rules, you can be making them. But possess a cold, critical heart that judges and condemns those who are struggling. Struggling to just make it in life. Where you can be a channel of blessing to someone, and allow God to work through you for his good pleasure.

Sometimes we can get very critical and forget and miss God's grace and mercy.

That's why we have to always go back, go back, go back, remind ourselves who is God. Who is Lord? Who is the Savior in our lives? God does not

measure your piety by the cold rigidness of your life, of how you sacrifice for him. Remember, to obey is better than sacrifice. He wants an obedient heart. Not a bunch of sacrificial things that you try to perform to earn his favor. That's not grace. That's your definition of grace. Amen.

You want to have the compassion of Christ's heart always beating in our hearts when we're speaking to people. Isn't that our desire, brothers and sisters in Christ? Isn't that our desire? To see his compassion unfold before our eyes, and so that we can be truly light and salt, preserving life unto the world. The Lord Jesus powerfully reminds us of this by the Pharisees, that God cares about people. God cares about people. God created people because he loved them. Not to do a bunch of rules to please him. No, he's a giver. He's giving. He's giving. He's giving. He's giving. And the commandments God gives are for people's benefit and blessing.

So, here's a thought. Ask God, if you're in that cold, rigid state, whether you're an unbeliever who has never experienced God's grace or mercy, or you're a believer here that has experienced God's grace and love, but somehow you got cold because people were really close to you, and you started to get more offended and become bitter. And don't allow God's heart to rest upon you, because you're not looking to please people, but you're here to please God. So, ask God to break your heart for what breaks his. Ask God to break your heart for what breaks his. That's how the entrance of his word bringeth light and understanding unto the simple, as the word of God says.

Jesus not merely leaves them with a lesson here, because they're going to continue on in the verse. He moves it from declaring what's going on historically to now the ultimate purpose of the Sabbath, the ultimate purpose of the Sabbath and its divine identity. Look down in verse 27 and 28, the purpose of the Sabbath. Jesus says these words, "The Sabbath was made for man, and not man for the Sabbath." Verse 28, in conclusion, "Therefore the Son of Man is Lord also of the Sabbath." Let's break this down.

First thing that Jesus does is he clarifies the divine design of the Sabbath. That God created the Sabbath as a loving gift of grace to humanity. God did not create man as an afterthought to serve just in a 24-hour cycle, and then go on. No, he instituted this rest to refresh man's body and his soul. Both body and soul. And to lift his soul, one soul, to the Creator in worship. We're to worship God in rest, too. Did you know that? You're worshipping God in rest. He's going to show us that. So, the Pharisees had inverted God's order, making man a slave for the day, actually working on the rest.

Second, Jesus uses his favorite Messianic title here again, the Son of Man. Remember Daniel 7:13-14 says that this is to refer to the Messiah. And he makes this undeniable claim again about his deity. And since God Almighty originally ordained the Sabbath, and I mentioned to you in Exodus 20:8-11, only God has the authority to define his proper use of those. Right? He sets it. He tells us how to use this time. And stating that the Son of Man is Lord also of the Sabbath, here Jesus is declaring, "I am the Messiah. And here I decide what is lawful to do on the Sabbath, not you, Pharisees." He's correcting them here. Not you, Pharisees. You don't do this. You don't create the rules.

And so, let me point out some other texts that will reinforce the truth of the Lord Jesus Christ here. Colossians 2:16-17 teaches that the old Sabbath, the Old Testament Sabbath rather, shadows what were fulfilled in Christ. They're mere shadows of the ultimate purpose of Sabbath in Christ, okay? So, here's Colossians 2:16-17: "Let no man therefore judge you in meat, or in drink, or in respect of an holyday," and here it is, "or of the new moon, or of the sabbath days: which are a shadow of things to come; but the body is of Christ." There it is.

More text here. Hebrews chapter 4 verse 9 to 10. Here declares that there remains a Sabbath rest for the people of God. It's still important. Found when we cease from our own works and rest entirely here in the finished work of the Lord Jesus Christ. To remind us of the finished work of Christ. That is what we're supposed to do on the Sabbath. What a beautiful thing. We have more clarity, don't we? And we have it here, found in these Scripture verses.

Because Jesus is Lord of the Sabbath, our rest is not tied to self-made rules. As believers in Christ under this new covenant, gathered on the Lord's Day, we do not labor to earn God's favor. Meaning, we don't come here to serve to please God for our justification. This is key here. But rather of our sanctification. As believers in Christ, we are doing this because of what he has done for us. Not to perform to earn salvation. Don't think anything that you do here serves for your justification of faith. No, it's the finished work of Christ on the cross.

And that's what we rest in here as brothers and sisters in Christ, as we worship together on the Lord's Day, to rest in the favor of Christ, who has already earned it for us on the cross. Submit then your heart to the Lord. Bow before his authority and receive the full rest that only he can provide. Don't rest in you, because you will just make things worse.

So, in conclusion, Mark 2:23-28, we see the Lord Jesus Christ dismantles the suffocating man-made works of the Pharisees. Maybe even yours as well, your rules. He demonstrates that God's laws are designed out of love for man's benefit. Not to earn his love. That mercy and compassion supersede external ceremonial regulations. And that the Lord is the Son of Man, the true Lord, the true Messiah. And then, if he is, and he is, he is the absolute Lord over all. Over all, all men. All men. And the beautiful gospel news is that he reveals you and I can never keep God's law perfectly, because as soon as Jesus Christ died on the cross, he was a perfect sacrifice.

That's what all things were shadowing. The work that Jesus did on the cross. So, right there, all you need to do is look to Jesus. Don't look to your works; look to the Lord Jesus Christ for salvation of your sin. Be cleansed by his precious, purified blood that has no sin. You see how everything points to the perfect Savior. Perfect blood, perfect sacrifice, perfect obedience. With the words, "It is finished." As the Pharisees tried to earn righteousness, 400 years of rule making.

400 years. 1,500 rules in 400 years. You want to live with that kind of misery?

That's what God's mercy is trying to show you. If you live without Christ, you're just going to make up a jumble of rules in your life, and it's going to make your heart more miserable over the years. Not better. Only Jesus Christ can be then the true rest for your soul, and for your life here on earth, and the life to come.

This is the text that woke me up. Let me just share just a few words, just a few words. The text I'm about to read was the text that brought me to the Lord Jesus Christ as my Savior and Lord. And I want to read it to you because they were a comfort to me at that time, over 15 years ago. And it still is the very comfort that can be for you who have been striving in your flesh and not found true rest. Hear the words of the Lord Jesus.

These are the promised words of Jesus: "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto yourselves." It's Matthew chapter 11 verse 28 to 29. I hope those words resonate in your soul. If you are an unbeliever here who has found restlessness in your soul, find rest in the Lord Jesus Christ this morning. Let's go to the Lord in prayer.

Father, O God, I just want those who are lost here to experience true rest that can only be found in the Lord Jesus Christ. May the words of Jesus, the very

words of Jesus, spring comfort to their soul. Father, I know if the Holy Spirit works in them, the Holy Spirit will point them to the Lord Jesus for salvation. And so I pray that you would bless this message to each one of their hearts, as well as our hearts as believers in Christ. When we first trusted in Christ, that he set the rest for us for the rest of our lives. That we know that we have peace with you, Father, with the mediatorial work of Jesus Christ on the cross. Thank you, Father, for all these blessings that you have given to us this morning. And continue to bless the rest of our service today and tonight. We ask all these things in Jesus' precious name. Amen. Amen.